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latter to conduct a similar ceremony or to assist her elders at the same, the only aid she will get from some experienced shaman will be an occasional hint as to what she has to do. In general, however, she will already have learned these things on previous occasions, so that she simply imitates now what she has often seen before. The explanations given previously by the older shamans with reference to the meaning of these ceremonies will of course have helped her the better to impress everything upon her memory.

I have been told very positively that the prayers or formulas, which are recited on certain occasions, especially in cases of sickness, are never the subject of any direct teaching on the part of the shaman. It is true that the number of Isneg prayers is comparatively small, and that, in general, Isneg recitations, whether in prayer or song, are far from being stereotyped. Some of them, however, especially some formulas more or less in verse or rhyme, which are recited by the shamans while they extract the cause of sickness in the form of iron, herbs, etc., from the body of a sick person, are rather complicated, and as far as I know, of a certain stable and less variable nature.

Now how aspirant *dorarákit* are able to learn them without receiving formal instruction, I should say even often repeated instruction, is more or less of a puzzle to me, the more so that these formulas are rarely pronounced distinctly and that many of the terms have become obsolete and are actually meaningless to the natives. Nevertheless, I repeat it, it was told me most positively that they are not taught, that they are simply listened to and picked up. Perhaps what seems very indistinct to outsiders is much less so to the initiated, and probably the rhythm and rhyme help the younger shamans to learn these recitations by heart without too much difficulty. Besides, I know from personal experience that the same regular sequence of sentences or verses is rarely adhered to. Whenever I have tried to write down some of these formulas at the dictation of a shaman, my informant almost invariably inverted the order of the sentences at a second recitation; these women often made me quite nervous, as it was well nigh impossible to write down exactly what they had been reciting. Isneg shamans always talk very quickly when reciting from memory, so I had very often to ask them to repeat a certain part, after I had written down as correctly as possible one or more catch phrases of each verse or sentence; but their second recitation almost never coincided with the first one. Such a state of affairs, of course, makes the task of the recorder doubly difficult, although it may happen to

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771 insurgents, the Hapaw people (Ifugaw) hid their priest in the forest
177 for a considerable time; and I am sure that our Negritos and Isneg
797 would do the same to us if necessary. They are supposed to be inferior to the Christians in many respects, they themselves believe so, and the Christians do not fail to impress it upon their mind through word and deed: an Iloko or Kagayan has not respect for an Isneg, and again Iloko, Kagayan and Isneg oppress the Negrito whenever they can.

Now comes along a man who sympathizes with these pariahs, a man who understands them, a man who, although teaching a different religion, never ridicules them, a man who always puts them on the same level with other human beings, a man who is willing to live with them, to share their food and their mat, a man who learns their language and their customs, a man who takes their side even against the Christians when the latter are wrong: what can they feel but respect and even love for such an extraordinary being? Then add to this, in the case of the Isneg, their frequent intercourse with Christians and the patent superiority of the latter's civilization, which excites the ambition of the former, and it will not be wondered at that the priest and his religion are respected, that Isneg mothers bring their children for baptism just as the Christians do, that the Isneg youth wants to be instructed in Christian doctrine, and that Christianity is considered as the ultimate goal of a great number of Isneg young men and women.

183 Here among the Isneg I have never yet met with that strong
● 788 opposition to baptism, which formerly was so very common among
171 pagan Kankanay fathers and mothers in several of their villages,
177 and if the inborn indolence of the Isneg could be done away with, all
797 youngsters would be Christians within a very short time. In the
771 case of old men and women, although they rarely object to Christian-
178 ity as such, still they usually hold rather tenaciously to their tradi-
184 tional practices, which, however, does not prevent them at the same time from giving complete freedom to their offspring.

585 Last year at Namaltugan, two Christian Isneg intended to get
583 married; when the groom firmly refused to have anything to do with
177 native pagan customs, the relatives on both sides agreed to everything,
178 except on the question of the payment that had to be given to the parents of the bride: on this they strongly insisted; it had nothing to do with religion, and so it had to be observed.
183